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JOHN WESLEY'S ROOMS IN LINCOLN COLLEGE OXFORD

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JOHN WESLEY'S ROOMS IN LINCOLN COLLEGE, OXFORD

THE NORTH WINDOWS OF WESLEY'S ROOMS AND HIS BUST

From the Front Quadrangle

Oxford. University. Lincoln College.
BX
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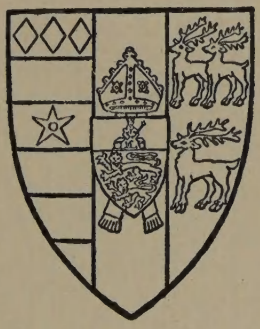
1929a

JOHN WESLEY'S ROOMS IN LINCOLN COLLEGE, OXFORD

BEING A RECORD OF THEIR REOPENING ON
THE 10TH SEPTEMBER 1928 AFTER
RESTORATION BY THE
American Methodist
Committee



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I

A BRIEF ACCOUNT OF LINCOLN COLLEGE, OXFORD

By the Rector

LINCOLN COLLEGE was founded in 1427 by Richard Fleming, Bishop of Lincoln. He was alarmed at the revolutionary tendencies of the time, especially the propaganda of the Lollards, which threatened to subvert the Catholic Church. The world, he thought, had fallen into dotage; its Reason, concentrated in Man, had lost control of his tongue; ignorance and anarchy had poisoned the minds of the people; only in the Universities, and above all in the University of Oxford, did Reason, Science, retain her throne and offered an antidote to the evils of the age. Therefore he founded a College, at Oxford.

It was a little College—*collegiolum,* Fleming calls it—and it nearly succumbed to the troubles of its early years. Its charter was precarious and defective; thrice in its first half-century it narrowly escaped extinction; not until its Visitor Thomas Rotheram, Bishop of Lincoln, afterwards Archbishop of York, moved by a sermon of the Rector's on the text 'Behold, and visit this vine' (Psalm lxxx. 14), gave it fresh endowments and a new constitution (1480), could it be said to be securely established. Even so, it remained a poor College and its growth was slow.

Rotheram increased the Fellows from seven to twelve—(alas! today, in consequence of the depreciation of the revenues through the war, they have lapsed back to seven)—but there were as yet no under-

graduates, and the Front Quadrangle, completed by a fourth side (which includes John Wesley's rooms), afforded accommodation for all the resident members of the College down to the seventeenth century. The institution of the Traps Scholars (1568), and the admission of undergraduate 'Commoners' in conformity with the policy of Queen Elizabeth's government, made an enlargement necessary, and the Inner Quadrangle was built (1609 and 1629). Its south side is the beautiful Chapel given by John Williams, Bishop of Lincoln, the Puritan rival of Laud. Here John Wesley during his years of residence worshipped and ministered, and the handsome portable pulpit from which he preached is familiarly known as 'Wesley's pulpit'. The building in 'the Grove' behind the Hall was added in 1739, and rebuilt in 1883, the new Library in 1906. The Rector's Lodgings, enlarged in 1885, were appropriated in 1919 to lodge undergraduates, but the lack of rooms, to hold the numbers whom the College must under present conditions have, but cannot house, still hinders its work and impairs its strength.

The Founder designed his College to be a fraternity of scholars united in a common life and devoted to the pursuit and maintenance of the truth. These two aims, a corporate loyalty and the quest after truth, the College piously cherishes and endeavours to uphold, while it has shed the limitations incidental to the age of its institution. The little celibate brotherhood in the Front Quadrangle has emerged from its monastic seclusion and has extended its membership to a wider circle of students and a yet larger society of graduates dispersed throughout the world. Fleming's conceptions of the truth were naturally limited by the confines of the sciences of his day and by his own theological creed; his principle and his faith in it do him honour,

but the truth proved bigger than his intentions, and he could not bind his College in perpetuity to his own particular doctrines.

In its long history Lincoln College has furnished Prelates, Doctors, Divines, and even Martyrs, to the most diverse denominations. It has given a Primate to France and a Primate to England;[1] it has suffered in turn for its Catholic, its Protestant, its Ecclesiastical, and its Puritan sympathies; it has nurtured Jesuits, Calvinists, Non-Jurors, Methodists, Tractarians, Evangelicals, and Modernists. No doubt most of these vicissitudes were dictated by external force or were due to outside influences prevalent at the time; at all events during the stormy period of the sixteenth and seventeenth centuries the College, like others, was harassed, purged, and remodelled, every five and twenty years or so, by the party which might hold power in Church or State. But one movement, the most unique which it has witnessed in the five centuries of its life, sprang from a purely spiritual source latent within its own walls; John Wesley, inspired by a personal religious impulse, set out to evangelize the world on the modest stipend of a Fellowship in Lincoln College. He quickened the conscience of his nation, awakened the Church from its lethargy, Christianized the masses of the people, propagated the gospel overseas, incidentally averted a brutal revolution at home, and instituted a Society which now numbers nearly forty millions of souls.

The studies of Fleming's scholars at first scarcely extended beyond Logic, Philosophy, and Theology. They have been enlarged, partly by the growth of culture which dates from the Renaissance, partly by the demand for education, a task which the College first under-

[1] John Potter, who (when Bishop of Oxford) ordained John Wesley.

took in the latter decades of the sixteenth century, until they range over the whole field of human knowledge. The College records a long list of graduates eminent in Church and State and in almost every branch of Learning and Science. In the seventeenth century it had a particularly brilliant period associated with the names of Robert Sanderson, Nathaniel Lord Crewe, Sir William Davenant, George Wheler, George Hickes, Thomas Marshall, and John Radcliffe, and in the nineteenth century a similar efflorescence inaugurated by Mark Pattison and Thomas Fowler, whose pupils and colleagues included such notable men as John Morley, James Fraser, Henry Nettleship, Samuel Dill, W. W. Merry, Edmund Robertson, and W. W. Fowler. At the present day the College still maintains that high tradition, and enjoys in the University and in the world a reputation which is out of all proportion to its numbers and resources.

J. A. R. MUNRO

THE REOPENING OF JOHN WESLEY'S ROOMS

II

THE REOPENING OF JOHN WESLEY'S ROOMS

THE following pages record the transactions, and the addresses delivered, at the reopening of John Wesley's rooms in Lincoln College, Oxford, on Monday, the 10th of September, 1928, after their restoration by the American Methodist Committee constituted for the purpose under the presidency of Bishop John W. Hamilton of Washington, D.C. The reasons, origin, and execution of the scheme are sufficiently indicated by the speakers; a few words will be enough to explain the occasion and circumstances of the ceremony.

Bishop Hamilton with his accomplished brother Mr. Wilbur D. Hamilton, of the Faculty of the Massachusetts School of Art at Boston, who not only painted the copy of Romney's portrait of Wesley for the rooms but also generously volunteered to supervise the entire work, landed at Plymouth on the 13th of July. Engagements in America obliged them to sail homewards on the 13th of September. Although they had made some preparations on a visit to England in 1927, two months was a short time in which to complete the restoration; but their strenuous energy practically finished it by the end of the first week of September.

The date of the inaugural ceremony was thus strictly determined; it was in the dead of the University's Long Vacation and of the general holiday season. Nevertheless a large concourse of people assembled in the Front Quadrangle of the College to witness the proceedings, and a score of distinguished guests, including some of the foremost leaders of Methodism in England, accepted the invitation of the Rector and Fellows to a luncheon before the formal meeting

The afternoon was fortunately fine, and the famous 'Wesley's pulpit' was moved out of the College Chapel and placed in front of his rooms and below his bust for the accommodation of the speakers.

At 2.30 p.m. Bishop Hamilton, introduced by the Rector, ascended the pulpit. He alluded to its associations, and prefaced his address by reading gracious messages from the President of the United States, from the Archbishop of York, and from Sir Robert Perks. The President congratulated the Bishop on his mission and anticipated a far-reaching influence from the unity of the educational movements of the two hemispheres. The Archbishop expressed his interest in this 'work of pious love' and hoped that the College would keep Wesley's rooms sacred to the memories of that great and good man. Sir Robert Perks sent an assurance of his sympathy and of his regret at his inability to be present. Bishop Hamilton then delivered the following address.

BISHOP HAMILTON'S ADDRESS

Mr. Rector, Fellows of Lincoln College, Distinguished Guests, All Friends of John Wesley:

I am here to represent the Committee (which consists of Bishops Wm. F. Anderson, Thomas Nicholson, and myself) that was appointed by the Bishops of the Methodist Episcopal Church of the United States of America.

Bishop Eben S. Johnson, of the Methodist Episcopal Church (whose ecclesiastical residence is Capetown, South Africa), was present two years ago with the Wesleyans who had been invited to assemble here with the officials and friends of Lincoln College to

WESLEY'S PULPIT IN THE COLLEGE CHAPEL

celebrate the two hundredth anniversary of the election of John Wesley as Fellow of Lincoln College. When the Bishop was shown the rooms that Wesley occupied as Fellow the suggestion occurred to him to have the privilege and honour for the American Methodists to restore the rooms. He at once made the request of the Rector and Fellows. They heartily approved the proposition and cordially gave their consent. When Bishop Johnson returned again to America he reported to the Bishops what he had done while at Oxford and the hearty agreement of the College authorities. He earnestly and eloquently pleaded for approval by the Bishops, and asked that they then and there appoint a Committee to whom the matter should be referred. The Bishops readily and unanimously voted and named the Committee and entrusted to them the responsibility, with authority to collect the money and carry to completion the undertaking.

It required no urgent appeal, no public presentation, no description of Lincoln College or account of Wesley's connexion with Oxford University, to secure the money. It was enough to know that it was to be the Memorial of the Founder of Methodism in the old time-honoured institution whose origin and history was so influential in the life of the English people as to be world-renowned.

Every Bishop of the Methodist Episcopal Church at home and abroad contributed. Individuals in every State of the United States shared in the honour. Other organizations of Methodists that gave cheerfully and liberally are the Methodist Episcopal Church South, the Methodist members of the United Church of Canada, the Methodist Protestant Church, the Free Methodist Church of North America, the Wesleyan Methodist Connexion in America, the

Primitive Methodist Church of America, and the Union Methodist Episcopal Church. It was everywhere believed that the enterprise would be another endeavour to bring the Educational Institutions, Christian Churches, and National Governments into closer relations and good fellowship.

My brother had crossed the ocean with me intending to spend his holiday, as he had done for many years, in France, where he was educated. His experience in the Arts and acquaintance with the customs and manners of the historic periods had fitted him for advice and direction. It was but a natural inclination for me to consult him. It led to his giving up his vacation entirely, and my depending wholly upon him for what has been so signally successful.

When we arrived in Oxford we were so graciously received and hospitably welcomed by the Rector and his family, and we found so thorough acquaintance with the history of the life and work of John Wesley, and sympathetic appreciation of his inner life and experience, that I said to the Rector: 'I will want to confer with you constantly and have your suggestions embodied with ours in the tribute we here pay to the memory of this great religious leader'. We were happily agreed that the two rooms should be restored as nearly as possible in the manner in which such work was best done in the times in which they were built, and should be furnished in the style of the period in which Wesley lived. We came here to bring no gifts as our forebears did when kindred visited kindred. We came, not to take gifts, nor to receive them. Our gifts were brought to the altar and to leave at the altar. We came to rejoice together in the achievements and advance that could be seen since we were here last. We will be permitted, doubtless, through you to congratulate this nation

that has joined our nation so readily and cheerfully in the signing of the great Pact that has been thrown open to all nations, and by which we hope to make the world better for our having lived in it. We are made happy, also, by the dispositions we recognize to bring together in one the Churches of similar faith and practice. We are having the same movement in our country, and Union is in the air whether in Canada or in the United States.

We have esteemed highly the privilege and honour that has been granted to us in this great University to share in the exercise of the same excellent spirit. We have the sympathy of all our greatest institutions, as well as of the lesser ones, in the endeavour that is here made to bring the education of the two countries into stronger fellowship. The courtesies that have been extended to us here are far and away beyond anything we could have anticipated. The outlook is inspiring where there is so great unanimity in connecting ecclesiastical as well as educational interests in promoting the public good. We are here to honour the name of John Wesley for the revival of the old revelation which has so effectively changed the movement of all activities, religious as well as educational.

Wesley himself seems to have been prepared, like one of the prophets or preachers of righteousness in times of old, for the development of both the Church and State. He struggled through many years—indeed, almost from his youth—in schooling his mind to the exercise of the faith that alone brought to him the great joy of his life. In this endeavour his mind was brought under the severest training and discipline to think largely and deeply in lines that promoted his scholarship, but do not seem to have been able to reach the longings of his heart; and it is the heart which believeth unto righteousness.

He had overlooked the simple cravings of his emotional nature in hunting for an experience that, he thought, was to be found in mystic but mysterious directions. The tuition of his Moravian brethren at last brought him down from his imaginings to apprehend the simplicity of righteousness which cometh by faith. The experience was not so much a new one, as an old one made new that had been revealed unto the Apostle when he was smitten on the way to Damascus. If I may adapt words written by our dear friend Dr. Percy Gardner in a different context:[1] 'It is, in fact, this salvation that is not only the substance of Paul's preaching, but a secret of God hidden from men of the past, hinted at by the prophets, and then by the Spirit revealed to Paul and to all Christians'. The description of it given by Wesley is that 'his heart was strangely warmed', that he did believe that his sins were forgiven and he was adopted as a child of God. He was pursued by friends, who thought him beside himself, and persecuted by his enemies, who desired no such experience, but his confidence could not be shaken, and he invariably replied: 'Yes, I did receive a fire that I trust will continue to burn to the last'.

Wesley came to an age of contradiction, antagonism, persecution, martyrdom, an age utterly unconscious of the immanence of Him who upholdeth all things by the Word of His Power;—the preachers where there was greatest need were the more prodigal and profligate, their Churches apostate;—an age that would make God the sinner—so licentious and dissolute were the people. We hide our faces for shame—they were unbelievingly cruel—'the times were brutal'.

[1] *The Religious Experience of Saint Paul*, pp. 76-7.

Wesley began at once to pray for his enemies and to proclaim his new spiritual experience to be possible to all believers. With this experience he went into the Churches until driven out; and then into the streets and open fields where the common people heard him gladly. When enemies arose to oppose and hinder him, he never fled from their presence nor was moved by their threats or violence. In Bristol thousands were gathered to hear his strange deliverance, and there was such a fascination in his personality, such directness in his appeal to the conscience, that not only the multitudes were drawn to him, but often strong men fell as dead men before him; but they invariably arose to testify to their sins forgiven and their adoption likewise into the family of God.

We bring honour to Lincoln College to-day because it was here that he received encouragement and support. Leaves of absence from the duties of his office were frequently granted him, and his salary continued through the twenty-five or twenty-six years. He was thus enabled to travel to Bristol and to London, and to take upon himself at Bristol the expense of the indebtedness of the first meeting-house erected for his own people, and in London that of taking over the Foundery for the Society there. It was this assistance by the College that made possible the erection of other buildings in Newcastle in the north, Cornwall in the south, and, indeed, wherever Wesley extended his Forward Movement. He crossed the Channel forty-two times into Ireland, succeeded even in Scotland, and travelled five thousand miles a year on horseback, going to the remotest points. This it was that led Lecky, the historian of Rationalism, to declare that Wesley's 'warmth of heart' created an epochal movement in English history. John Richard Green, with many others, frankly

admitted that it was his far-reaching endeavours, causing even the miners, 'in the pauses of their labour where they heard the sobbing of the sea', to submit to his leading, together with his influence among the upper classes too, that averted a repetition of the French Revolution in London and England.

It was always the emphasis laid upon his personal spiritual experience that led great men of all classes to seek his acquaintance. Samuel Johnson, who had sought an interview, declared he was the most interesting man, but so busy that his interview was all too short. It is Wesley's spiritual experience that brought him fame and will perpetuate the memory of his usefulness.

Even now the places where he stayed, the rooms that he occupied at college, still attract visitors with almost all the interest that pervaded them when he was there. John Morley once said to John Bright: 'Did you know that I occupied, when I was at Oxford, the room that Wesley had?' To which Bright promptly replied: 'Precious little good it did you!'

It is Wesley's firm faith in that experience—his unyielding fidelity to and reliance upon supernatural support—more than any other quality of his character, that brings us to place in this College this Memorial to his honour. It was through Wesley's insistence on the possibility of this experience being realized by all his hearers that nearly forty millions of people are found in his following. At the rapid rate of increase at which these figures are moving it will not be long until such a number is reached.—So mote it be.

The task is finished.

And so now, Mr. Rector, it affords me the greatest possible pleasure to pass as a sacred trust to your keeping and care this Wesley

Ego Johannes Wesley, Collegii Lincolniensis in Academiâ Oxoniensi Socius, quicquid mihi juris est in prædictâ Societate, ejusdem Rectori & Sociis sponte ac liberè resigno: Illis universis et singulis perpetuam pacem ac omnimodam in Christo felicitatem exoptans.

Londini:
Kalendis Junii:
Anno Salutis Millesimo, Septingentesimo, Quinquagesimo Primo.

Johannes Wesley.

JOHN WESLEY'S RESIGNATION OF HIS FELLOWSHIP

From the College Register

Memorial, knowing that when you must transmit it, it will be done with more of wisdom and grace.

All hail! Two hundred years ago;
And when our lips are dumb,
Be millions heard rejoicing so
Two hundred years to come.

THE RECTOR REPLIED AS FOLLOWS

Bishop Hamilton, Friends, Colleagues.

This meeting may be regarded as a continuation of our proceedings on the 28th of March, 1926, when we celebrated the two hundredth anniversary of John Wesley's admission to his Fellowship. That occasion marked, on the part of the College, its homage to the memory and work of the greatest of its graduates, through whom above all others it may claim to have influenced the history of our nation and of Christendom itself, and, on the part of the Methodist Churches, a recognition of the share due to this College in his achievements. For it was his Fellowship in Lincoln College, which he held for twenty-five years and resigned only for the reason of his marriage, as the statutes required in those celibate days—it was that endowment which provided for him an independent livelihood and enabled him to devote himself to his evangelistic work and to the organization of his Society, and instead of burying himself in a country vicarage to take, in his own words, the whole world for his parish.

In recognition of this fact the Methodists of England on that occasion presented to the College the fine bronze bust of John Wesley which faces you from a niche in the wall outside his rooms. Repre-

sentatives of the Methodist Churches of the United States and of Canada who attended the celebration suggested that the Methodists of America, not to be outdone in generosity, should undertake the internal decoration of the rooms. Bishop Hamilton, the Chairman of the Committee constituted for the purpose, has told us the story of his mission, and the sight of the rooms will reveal its splendid result.

Certainly our Transatlantic friends have surpassed anything which we could imagine. They have panelled the rooms with genuine antique wainscot of the style of the period of the building, they have restored the fireplace, they have installed priceless furniture of Wesley's own time, and above all they have given us a portrait of him copied by the master hand of Mr. Wilbur D. Hamilton from Romney's famous picture at Philadelphia, the best of all the portraits of him. Wesley's rooms have hitherto been an object of cursory interest to the curious visitor in Oxford. They will soon become a veritable shrine of pilgrimage.

On behalf of the Rector and Fellows I wish to express to the many generous contributors, one and all, our most cordial thanks for this munificent gift to our College. It will be a pride to us and an heirloom to our successors, and will be held as a sacred, as the Bishop said, and an international Trust committed to our care. In particular we thank our Transatlantic guests of 1926, Bishop Johnson and Bishop Beauchamp of the Methodist Episcopal Church of the United States and Dr. Chown of Toronto, who first promulgated and promoted the idea of this memorial benefaction. Above all we are grateful to Bishop Hamilton, through whose personal interest and exertions mainly were collected the large funds required for the purpose, and the plan has been so admirably completed. At his ad-

vanced age he has twice crossed the ocean on this business, he has ransacked the British Isles in search of the exactly right materials for the design, and he has spared no pains and no expense in securing its perfect execution. With Bishop Hamilton we couple his brother, Mr. W. D. Hamilton, who has shared his travels, has devoted to the scheme his taste, his talents, and his skill, has painted for us the wonderful portrait of John Wesley, has supervised every detail of the work, and has, week after week, laboured on it with his own hands. In conclusion I must add a word of thanks to Sir Robert Perks, who has been helpful in many ways and has housed the picture and the panelling during the past year.

For domestic reasons Sir Robert Perks is unable to be present here to-day and to give us, as we had hoped, a speech. We have, however, the privilege of hearing that distinguished scholar and divine, Dr. J. Alfred Sharp of the Methodist Publishing House, who needs no introduction to this assemblage.

Dr. Sharp then mounted the pulpit and gave the following address.

DR. SHARP'S ADDRESS

Mr. Rector,

On behalf of those who have been your guests in connexion with this happy and unique gathering, I desire to thank you for your exceeding kindness.

It also falls to my lot to express to Bishop Hamilton and those associated with him, the thanks of Wesleyan Methodism for their generosity in erecting this fine Memorial to the life and work of one of the greatest sons of Lincoln College.

When the great nation across the Atlantic was in the making,

John Wesley and his preachers, out of their straightened circumstances, gave the money which was needed to send the first Methodist preachers to America. I am not at all exaggerating when I say that these men and their successors did for that country a work the greatness of which we, as Englishmen, can hardly appreciate.

The fine statue of Bishop Asbury, recently erected in Washington, demonstrates that America is conscious of the debt it owes to these men, but we must not forget that the work they did could not have been accomplished had it not been for Wesley, and, in my opinion, for Lincoln College and its Fellowship. For long years I have been convinced that Methodism as we know it, could not, and would not, have come into existence had it not been for the Fellowship which John Wesley held for so many years. It is therefore fitting that representatives of the lineal descendants of Wesley's work, the authorities of Lincoln College, and representatives of the United States, should be found joining in this movement to perpetuate the life-work of one of the greatest sons of Oxford.

There will be, I apprehend, only one opinion when I say that Wesley is one of the outstanding figures of our national life. Southey, in his *Life of Wesley,* says:

> 'There may come a time when the name of Wesley will be more generally known, and in remoter regions of the globe, than that of Frederick or Catharine.'

That time has already come. Many years ago the late Lord Wolverhampton, speaking, I believe, in Wesley's Chapel, said:

> 'In the remoter regions of the globe, the vast extent of which never crossed the brain of Southey—the remoter regions of a greater Britain than John Wesley ever knew . . . and among the Mis-

sionary converts of India, and of China, of Africa, and of the sunny islands of the Southern Seas, where the name, the history, the crimes of the Prussian despot and of the Russian Empress are absolutely not only forgotten but unknown history—the name, the influence, the power of John Wesley are a living and effective force.'

There are those who assert that some of us almost deify the name of Wesley. That is unadulterated nonsense. We recognize that he was a man as we are. He had his warts and faults of character, as we have, but his life now stands forth in the clear light of day. The mists which at one time gathered so thickly around him have been dispersed, and now the real man, in all his greatness, stands before us. We see him now as the bold reformer, the careful scholar, the trenchant writer, the glowing evangelist, the mighty preacher, and above all, the intense spiritual leader. When we think of the world-wide influence which he exerted, the question is often raised, 'Where do we find the secret of his greatness?' There are those who are ready with the answer, 'He was called by God for a special work, and for the accomplishment of this work special endowments were given'. That statement, however, does not satisfy me. It is not God's method of working. I do not deny, indeed, I should be ready to affirm that he was called to a special work, and that a great purpose all unknown to himself was being worked out in his life; but I want to know something of the man himself. We shall not be able to understand many of the currents which ran so strongly in his life unless we know something of the build and make-up of his life and character. If we turn to the years in which Wesley held his Fellowship at Lincoln College we shall find certain things that will help us. His

Fellowship here ran from 1726 to 1751. In one sense they were the formative years of his life's work. In view of this meeting I turned last week to his letters covering this period.

It so happens that at present we are preparing for the publication of the most complete issue of Wesley's Letters ever published. They are being most carefully prepared, and will be edited by my friend and colleague, the Rev. John Telford, B.A. Turning then to these letters I found that the period of his Fellowship covered many of the great crises of his life. The realization of his decision to take Holy Orders, his association with the Holy Club, his prison visitation, his visits to the sick and dying, his mission to Georgia, his evangelical conversion, his holding of the first Conference, and the founding of his societies, all came within this period.

The question then arises, 'What kind of man do these letters represent?' No one reading them can fail to see that they present to us a striking and interesting blend of characteristics. You have the rugged strength and determination of the Puritan mingled with the Catholic spirit which enabled him to see life steadily and sanely. You have a man with all the making of a saint together with a view of life and religion which is essentially practical. I remember on one occasion speaking to a gentleman who had gained a great position in the profession of journalism. We were talking about the life of Wesley, and I said to him that I could not read his Life without seeing that he had all the making of a great saint, and that this made a strong appeal to me. His reply was, 'I have never thought of Wesley on those lines. I acknowledge his greatness; he was a fine organizer, and a stern autocrat, but I do not agree that he was a saint'. A short time after this conversation, Morley's *Life of Gladstone* appeared. In that

Life there is given the pith of a conversation which the great Englishman had with Dr. Dollinger in 1845. Gladstone says that Dollinger 'seems to take a hearty interest in the progress of religion in the Church of England . . . and to have a mind to appreciate good wherever he can find it. For instance, when in speaking of Wesley I said that his own views and intuitions were not heretical, and that if the ruling power in our church had had energy and a right mind to turn him to account, or if he had been in the Church of Rome, I was about to add, he would then have been a great saint, or something to that effect; but I hesitated, thinking it perhaps too strong, and even presumptuous, but he took me up and used the very words, declaring that to be his opinion.' Mr. Gladstone need not have hesitated. If saintliness be the drinking into the Christ spirit, and the giving of oneself to the work of God with a rare and whole-hearted devotion, then I think that we may claim this for him of whom we are thinking to-day.

These letters further reveal a man untiring in his quest for truth, and immovable in his fidelity to truth when it was revealed to him. The reading of Bishop Jeremy Taylor sent him forth on his quest for holiness. In this quest he never tired. In one of his letters he says, 'Leisure and I have taken leave of one another'. His fidelity to truth as he saw it was remarkable. Opposition and persecution, instead of weakening only stiffened his back. He never forgot what Dr. Hayward, who examined him for Priest's Orders, said, 'Do you know what you are about? You are bidding defiance to all mankind. He who would live a Christian Priest ought to know that whether his hand be against every man or no, he must expect every man's hand to be against him.'

Romney's portrait of Wesley, of which Mr. Hamilton has executed the fine copy now hung in Wesley's room, represents the ripe old age of the great evangelist, as posterity reveres him. To realize the man who moved England you must supplement it with the portrait painted by Williams, which presents him in his prime, in his Lincoln days. It is said that Dr. Dale was once examining some portraits of Wesley, and when he came to Williams's he said, 'There is the man that stirred the heart of England'.

Such then was the man to whom the call of God came. The opportunity lay clear before him. The world with its teeming millions was being opened up as never before. The spirit of adventure ran high in men's hearts. Wesley was called to make a great adventure for God. The call was not unheeded. He was not disobedient to the Heavenly Vision. The country listened to the vibrant call of a new teacher, and the heart of the nation was stirred to its deepest depths. In response to his appeals men crossed the seas to carry the joyous news of sins forgiven, and to-day the various branches of the Methodist Church number some forty millions of members and adherents.

For the life and work of John Wesley—sometime Fellow of Lincoln College—we give hearty thanks to Almighty God.

The Rector on behalf of the College endorsed the last words of Dr. Sharp with an emphatic Amen. He then handed to Mr. W. D. Hamilton the key of the Wesley chambers and requested him to disclose the monument of his genius and of his labours.

The company filed in and inspected the renovated rooms.

J. A. R. M.

NOTE ON THE RESTORATION

III

NOTE ON THE RESTORATION

WESLEY'S rooms have suffered many alterations since his time, particularly by the ambitious 'improvement' of the Front Quadrangle about a century ago. Their aspect during his residence cannot now be recovered in detail, and any attempt to reproduce it would be largely conjectural. The walls, the chimney flue, the oak floor, the small windows, one in the little lobby, one in the bedchamber, and a third long ago built up and now occupied by Wesley's bust, are perhaps all that survive. The three big windows of the sitting-room were opened only a hundred years ago. They light the room well and are *en suite* with the rest of the Quadrangle. The American Committee has judiciously left them untouched. The restoration has consisted chiefly in sweeping away the disfigurements introduced by the last century—the canvas, plastered with many layers of patterned papers, which covered the walls, the modern doors, the mean iron grate and sordid mantelpiece—and in replacing them with fixtures in harmony with the style of the Tudor period to which the building belongs. The antique linen-fold wainscot is the reward of a prolonged search by Mr. W. D. Hamilton. It is understood to have come from a western district of the country.

The Committee has done more. The rooms have had many tenants and many changes of furniture; for several years before the new College Library was built they were lined with shelves to hold a section of the books; not a stick remained of the eighteenth-century fittings. The Committee has installed furniture of Wesley's time, every piece an authentic 'museum specimen'. It comprises a fine mahogany writ-

ing-table, two Chippendale arm-chairs, a superb secretaire bookcase with latticed glazed doors, and (a singularly lucky find) a walnut bureau bookcase which is almost a twin to Charles Wesley's now preserved in the Wesley Museum in City Road, London. The garniture is completed by two magnificent old Persian rugs and a clock, dated 1780, by William Stanford of Yarmouth.

Above all, Mr. W. D. Hamilton, himself a portrait painter of the first rank, has executed a masterly copy of Romney's portrait of Wesley now at Philadelphia, the best of all the portraits of him and one of the best ever painted by the artist. The College is immensely indebted to Mr. Hamilton for this *chef-d'œuvre,* and is very grateful to the owners of the original picture for the permission granted to him to make the copy. Mounted in a hand-carved eighteenth-century frame it hangs in the centre of the east wall and dominates the principal chamber.

Two inscriptions, on two narrow panels inserted in the wainscot, record that John Wesley, Fellow of the College, lived in this room, and that the Methodists of America restored it in the year 1928. The one, over the door to the bedchamber, reads:

IOANNES · WESLEY
SOC. 1726—1751
IN · HAC · CAMERA · HABITAVIT.

The other, over the door of entry, runs:

HANC · CAMERAM · FIDEI · SVAE · INCVNABVLA ·
RENOVANDAM · ORNANDAMQVE · CVRAVERE ·
AMERICANI
A.S. MCMXXVIII.

J.A.R.M.

WESLEY'S SITTING-ROOM AFTER RESTORATION

From the north-west corner

ROMNEY'S PORTRAIT OF JOHN WESLEY

IV

ROMNEY'S PORTRAIT OF JOHN WESLEY

THE Rev. O. S. Duffield of Philadelphia in a paper printed in the *New York Christian Advocate,* 22 March, 1917, observes that 'Wesley was perhaps the most frequently painted male celebrity of the eighteenth century'; and he gives a list of portraits of him. It includes those by Hone, Russell, Williams, Barry, Hamilton, Edridge, and others. But the greatest artists to whom Wesley ever sat were Sir Joshua Reynolds and George Romney.

The editor of the standard edition of Wesley's *Journal,* vol. vii, p. 461, notes: 'Sir Joshua's Diary shows that Wesley sat to him in March 1755 (Leslie and Taylor's *Reynolds,* vol. i, p. 144); but the painting has disappeared. It is believed that it, together with the painting of the Countess of Mornington (mother of the great Duke of Wellington), were hanging in Dangan Castle when that estate was in the possession of the Earl of Mornington, and that when the castle was destroyed by fire these paintings perished. Writing in W[esley] H[istorical] S[ociety's Proceedings] (vol. iii, p. 191), Mr. Wright says this explanation is accepted by the Rev. Wellesley Wesley and by the Duchess of Wellington.' The Reynolds portrait therefore seems to be irretrievably lost to the world.

All the more precious is the Romney portrait. It was painted in 1789 for Mrs. Tighe of Rosanna. She was Sarah, the only child of Sir William Fownes, Bt., and his wife Lady Elizabeth Ponsonby, daughter of the Earl of Bessborough. Her husband William Tighe of Rosanna, a Member of the Irish Parliament, who died in 1782, was a grandson of John Bligh, first Earl of Darnley. The Wesleys,

whatever may have been their real relation to the Wesleys or Wellesleys of Dangan and Mornington, were gentlefolk and had ancestral connexions with Ireland. John Wesley was well received in Irish society. William Myles recorded that in Ireland 'Mr. Wesley met with very great respect and attention from several persons of rank. . . . The Earl of Moira was among the number.' Wesley wrote in his *Journal* under date of Thursday, 25 June, 1789, 'I went on to Mrs. Tighe's at Rosanna, near Wicklow, an exceeding pleasant seat, deeply embosomed in woods on every side. In the evening I preached in the great hall to about a hundred very genteel persons.'

Nearly six months earlier under Monday, 5 January, 1789, Wesley notes in his *Journal*: 'At the earnest desire of Mrs. Tighe I once more sat for my picture. Mr. Romney is a painter indeed. He struck off an exact likeness at once, and did more in one hour than Sir Joshua did in ten.' Whereon the editor remarks: 'His rapidity in work, in contrast to Sir Joshua's slowness, appealed to Wesley, who always regarded time as more valuable than money.'

Romney's portrait represents Wesley in his eighty-sixth year, a little more than two years before his death. It was achieved in four sittings, and Wesley wrote from London to Mrs. Tighe on 7 February: 'Dear Madam, It could not easily be that I should refuse anything which *you* desire; therefore I have sat four times to Mr. Romney, and he has finished the picture. It is thought to be a good likeness, and many of my friends have desired that I should have an engraving taken from it. But I answer "The picture is not mine but *yours*. Therefore I can do nothing without your consent." But if you have no objection, then I will employ an engraver that I am well assured will do it justice. Wishing every blessing to you and all your family,

JOHN WESLEY

Painted by W. D. Hamilton from Romney's portrait at Philadelphia

I remain, dear Madam, your affectionate servant John Wesley.' Evidently Mrs. Tighe made no objection, for the picture was engraved by John Spilsbury in the same year.

The history of the picture, says Mr. Duffield, is that it remained in the possession of Mrs. Tighe's heirs at Rosanna until 1815, when the contents of the house were dispersed. This picture was bought by a member of the Wesleyan Community for about its original cost. In 1873 it was put on sale at Christie's after the death of its late owner, the Rev. J. H. H. Butterworth. A Mr. W. R. Cassel happened to be there when it was put up. He was not an art collector. He had lived in India. He saw the picture on the easel, and thinking it a splendid portrait, purchased it. Thenceforward its whereabouts was unknown until Mr. Cassel loaned the portrait for the Romney exhibition at the Grafton Galleries in London in 1900. In 1907 Mr. Cassel died at the age of eighty-one, and at the sale of his effects the picture was bought by Messrs. Agnew, from whom it passed into the hands of the late Mr. John H. McFadden, a cotton merchant of Philadelphia, Pennsylvania, who was an art collector and possessed a large and valuable collection, now owned by his heirs. At one of the sales in London the picture brought 40,000 dollars.

A duplicate portrait of Wesley by Romney hangs in the Hall of Christ Church, Oxford. It was purchased by subscribers and presented to the College in 1892. If the history of the Philadelphia portrait is correctly traced, there can be no doubt that it is the original picture painted from the life, and the Christ Church portrait is a replica painted by the artist from or after the original. That is also the confident opinion of Mr. W. D. Hamilton, himself an expert portrait painter, who has painted the consummate copy of the Philadel-

phia portrait for presentation to Lincoln College and knows that picture as nobody else can know it, and has closely examined the Christ Church portrait. The Philadelphia picture with its thinner, slighter brushwork is exactly what Romney would 'strike off' in the four sittings allowed by Wesley's letter. The Christ Church picture is a more elaborate product of the studio, executed and worked up at leisure.

The editor of Wesley's *Journal,* vol. vii (published in 1916), p. 331, notes that Mrs. Tighe 'in later years painted a copy of the very fine portrait of Wesley by Romney, which is now hanging in the hall of Mr. T. W. Webber's house near Stradbally'. (Mr. Webber, he mentions, is a great-grandson of Mrs. Tighe.) He further notes, p. 513, that the Rev. Thomas Kelly 'married Elizabeth Tighe, Mrs. Tighe's eldest daughter, who was a girl of twenty when Wesley visited Rosanna in 1789. She it was who painted the replica of the Romney portrait, now at Kellavil, the home of the Kellys.' If these copies are competent reproductions, the ladies of the Tighe family must have been accomplished artists. Another of them, Mary, a granddaughter of Mrs. Tighe, married to her cousin Henry Tighe, became famous for her beauty and her poetry. She was painted by Romney, and her portrait, engraved by Caroline Watson from a miniature after Romney's picture, forms the frontispiece to the 1811 edition of her poem *Psyche* (see the *Dict. of Nat. Biography*).

J. W. H.

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John Wesley's rooms in Lincoln college, Oxford, being a record of their reopening on the 10th September 1928 after restoration by the American Methodist committee. New York, Methodist Book Concern, 1929.
vii, 32p. front., plates, ports., fascim. 23 x 19cm.

Contents.- A brief account of Lincoln college, Oxford, by the rector [J. A. R. Munro]--The reopening of John Wesley's rooms: Bishop J. W. Hamilton's address. The rector's reply. Dr. J. Alfred Sharp's address.--Note on the restoration [by J. A. R. Munro]--Note on Romney's portraits of John Wesley [by J. W. H.]

1. Wesley, John, 1703-1791. I. Munro, John Arthur Ruskin, 1864-

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